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# The Jodhpur Fort.

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M. S. P No 732-14-200.

## THE JODHPUR FORT.

The *fort* constructed by Rao Jodha stands out in great magnificence on an isolated rock, about 400 feet above the sandy plains on the east and south. The surrounding wall is from 20 to 120 feet high, and from 12 to 70 feet thick; and encloses an oblong space of about 500 yards in length by 250 in-breadth at its widest part. This enclosure is almost completely covered by Palaces, Barracks and Magazines. Its foundation was laid in A. D. 1459 when a man, Bâmbhî Râjiâ, was interred alive in the founds to invoke good fortune on its defenders and to ensure its impregnability. It has two main entrances, one at the north-east corner leading in from the road, and

the other at the south-west extremity leading up from the city, and between these are the following gates.—

- (1) *Jaya Pol*.—Maharaja Man Singh built this gate in commemoration of his victory over Jaipur, who attacked the Fort in A. D. 1809, but was repulsed. The door at this gate was brought from Ahmedabad during the reign of Maharaja Abhay Singh (A. D. 1724-49) by Thakur of Nimaj from whom Maharaja Man Singh obtained it.
- (2) *Amriti Pol*.—It was built by Rao Maldeva (A. D. 1531). There is a well called “Amriti Baori” close to this gate hence the name.

- (3) *Jodhâji-kâ-Phalsâ*.—It was the extreme limit of the compound of Rao Jodha's Fort. The Sardars (nobles) have to alight here and enter the Fort.
- (1) *Lohâ Pol*.—Its front portion was built by Maldeva, but the gate was not completed till the time of Maharaja Vijay Singh (1752). Munitions of war are kept here. Here are to be seen the hand marks of *Satis* who left the Fort through this gate to immolate themselves on the funeral pyres of their beloved husbands.
- (5) *Suraj Pol*.—It was built by Maharaja Sur Singh, (A. D. 1595.)

- (6) *Fateh Pol, or Gate of Victory* —  
 It was built by Maharaja Ajit Singh to commemorate his victory over the Moghals in A D 1707. It is approached from the Bazar.

#### PALACES OF THE FORT

1 *Moti Mahal or Pearl Palace* — It was built by Maharaja Sur Singh (A D 1595), but the gold decoration of the ceiling, pillars and walls were completed during the reign of Maharaja Takht Singh (A D 1843)

2 *Knabgah-ka-Mahal* — It is set apart as a sleeping apartment. It was built by Maharaja Ajit Singh A D 1705, and some additions and alterations were made to it during the reign of Maharaja Takht Singh (A D. 1843 )

3. *Phool Mahal* or *Flower Palace*.—It was built by Maharaja Abhay-Singh (A.D. 1724). It has some pretensions to architectural skill.

4. *Fateh Mahal*.—It was built by Maharaja Ajit Singh to signalise the evacuation of Jodhpur by the Moghals. Here the State Jewellery is kept now.

5. *Takht Vilàs*.—It was constructed by Maharaja Takht Singh (A.D. 1843) as its name implies.

6. *Daulat Khána*.—It was built by Maharaja Ajit Singh (A.D. 1705).

7. *Chowkelao Mahal*.—It was built by Maharaja Ajit Singh (A.D. 1705).

8. *Kacha Mahal*.—It was built in the reign of Maharaja Abhay Singh (A.D. 1724).

9. *Bichlā Mahal*.—It was built in the reign of Maharaja Ajit Singh (A. D. 1705)

10. *Sileh Khànā* —The Armoury; old arms and weapons used by the former rulers, and also those received from the Moghul Emperors are kept here.

11. *Singār Chowki* was built by Maharaja Bakht Singh (1751 A. D.) it is used for a Chief's Coronation.

#### TEMPLES IN THE FORT.

1. Temple of *Chamundā-devi* was blown up by any explosion of gunpowder in A. D. 1341 and rebuilt by Maharaja Takht Singh.

2. Temple of *Ananda Ghanji* was built by Maharaja Abhay Singh.

3. The Temple of *Murli Manhorji* was built by Maharaja Abhay Singh.

There are idols placed in a hall by Maharaja Gaj Singh, which weigh 4 maunds and 22 seers of silver.

#### SOURCES OF WATER SUPPLY OF THE FORT.

1. *Patàlià Berà*.—It was sunk during the reign of Rao Máldeva. Its depth is nearly 450 feet.

2. *Chowkelao-ká Berá*.—It was dug during the reign of Maharaja Abhay Singh. It seldom fails.

3. *Ráni Sar*.—It was constructed by Ráni Hádiji, a daughter of Raja of Bundi, (Hada signifies the clan) for use of the city, but Rao Maldeva found it expendient to inclose it within the Fort. There is an inscription here of Rao Maldeva's reign, dated in the Vikram year 1630 (A.D. 1573).



4. *Chirià-Náthaji-ká-Jharnà*.—It is a spring. Near it was the abode of a Hindu saint, Chiriá Nathaji. Rao Jodha's object in removing his capital from Mandor was to secure a perennial supply of water from this source. The *Jogi* did not like molestation and he left the place and went to Palasni, imprecating the Rao that as his retirement was disturbed for the sake of water, draughts would prevail.

From the top of the Fort a good view of the country around can be obtained. The top of the outer walls on the east and south-east side has been formed into wide rampart for working artillery, and on the other side the walls are surmounted by a complete chain of battlements, with towers here and there to support heavy guns. The palaces display,

much stone-carving in the arches, windows, balustrades, and balconies. The masonry is very solid and substantial throughout, the walls of both the fort and palaces being of heavy cut stone, well cemented, sometimes pinned together with ironspikes. To give additional strength to the outer wall, they are in many places strongly buttressed, and the masonry spiked to the rock on which it rests. Rao Maldeva added much to the fort, and Maharaja Abhay Singh still further strengthened it; indeed, most of the Chiefs since Rao Jodha have done something to enlarge or renew some parts of it. A force-pump has also been put up, which raises water from the Ránisar to the tops of the palaces.

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# MANDOR.

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## MANDORE.

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*Mandór, historical Mándavyapur*-It is named after Mandu Rishi, and is the ancient capital of Marwar, situated five miles to the north of Jodhpur. It was formerly held by the Nag Bansi Rajputs, then by the Pramárs, and then by the Padihárs, and was taken by Ráthor Ráo Choondá about 1395 A. D. from the Padihár Rajputs of Índá-clan. Most of the city has crumbled away, but there are still some occupied houses in good repair, and the principal crematorium of the Jodhpur House is surrounded by many fine cenotaphs, "*Dewal*". Most of the fort wall is level with the ground.

A nice garden had been laid out in 1896 at Mandor, and the old palace turned into the Rajput Elgin School which was subsequently removed elsewhere, and now a grand building for the same has recently been constructed

at chopasni some 6 miles south west of Jodhpur. A streamlet named Nagaderi, across which a dam has recently been erected for bathing purposes, flows close to the site of the old capital.

*Fort Ruins* —“Junagarh” or the “Old Fort” at Mandor which Tod calls “Cyclopean”, appears to have suffered from the effects of an earthquake, while locally its destruction is attributed to the curse of a Jogi or religious mendicant. Its remains, though scanty, are visible, some apartments are yet distinctly to be traced, the sculptured ornaments of their portals prove them to have been the work of a Buddhist architect. There is a low pillared chamber which is very dark inside and of solid construction, here is a sculptured figure of Nahar Rao, the well known Padihar king of Mandor. One of the original gate-

ways of the fort to the west, whose lintel is only 1' above the *debris* level, is also traced, elsewhere the gateways are buried altogether.

Less than a mile from Mandor, there is on an elevated plateau beyond Junágarh, a place of pilgrimage for Hindus, called Panch-Kunda or "Five sacred reservoirs". This natural plateau is composed of rock and is almost as level as though it were a stone floor, prepared artificially. There are the cenotaphs of Rào Choondà, and of Rào Jodhá the founder of Jodhpur, at Panch-Kunda, in a line, and to their south stands the richly sculptured monument of Rào Gàngá, this is the oldest cenotaph that has retained its four walls *in situ*, the roof, or spire, has long since disappeared. The stone-carving on this building is of very elaborate kind. Near Rào Gàngá's cenotaph there is an old temple, built of

the ruins scattered there, and there are two inscriptions here, one dated A.D. 1210 & the other not quite legible. Further still to the south of Panch-Kunda plateau are a large number of monuments of the *Chhatri* or canopy type. These are of the queens of Marwar. The *Chhatri* of Kachhwáhi, the consort of Maharaja Man Singh, containing 32 pillars, is the largest monument, it is handsomely carved and bears an inscription giving the date of her demise in Vikram-Samvat 1882 (A. D. 1826.)

It is found that from the time of Rao Maldeva, the cremation of the Marwar Chiefs was conducted at Mandor near Moti Singh's Garden instead of on the elevated plateau of Panch-Kund where it was formerly done, as the cenotaph of Rao Maldeva is the earliest here.

The principal cenotaphs here are six, and they stand in a straight line running from south to north, they are:—

(1) **Maldeva-ka-Dewal,**

*Constructed in A. D. 15<sup>th</sup> by Mota Raju  
Udai Singh.*

(1) Rào Māldeva was the 16th in descent from Rào Sītāji, the founder of the Rathor kingdom in Marwar. He succeeded to the "*gadi*" in A. D. 1531. He was the principal Rajput prince of his day and acquired lasting renown as a warrior and statesmen. He reigned over Ajmer and Nagore, & made numerous conquests in the countries bordering on his dominions. He built a wall enclosing the city of Jodhpur, besides many forts and fortresses, and caused fortifications to be erected in the more vulnerable parts of the country.



When Sher Shah invaded his territory, Rao Maldeva raised an army of 50,000 men, and reduced that monarch to extremities. Sher Shah gained a victory through treachery. It would not be out of place to refer to an incident, which, however, slight in itself, served subsequently to increase the misfortunes of Rao Maldeva. He had refused an asylum to Emperor Humayun, when that monarch was fleeing from the ambition of Sher Shah. Through the irony of fate, Rao Maldeva lived to see the ex-fugitive's son, Akbar, sitting on the throne of Delhi, and entering his country as his enemy with a large army. It was in 1561 A. D., that Akbar invaded Marwar. In that contest that ensued, he displayed great heroism worthy of a Rathor but was defeated in 1562 A. D.

(2) *Mōtā-Raja Uday Singh-ka-Dewal.*

*Erected by Raja Sur Singh in D. A. 1611.*

Uday Singh was the first chief of Marwar who received the title of Raja from Akbar in A. D. 1584. The Emperor not only restored to Uday Singh all the possessions, excepting Ajmer, that he had wrested, from Maldeva but several districts in Malwa. He ruled with a strong hand and chastised the feudal lords who had espoused the cause of his brother Chandrasen. He was very unpopular with the Charanis, for, he confiscated almost all charitable grants. He improved the condition of the peasantry. From his time the affix of "Singh" is put to the name of Chief.

Uday Singh ruled from A. D. 1583 to 1594, and he had 17 sons and an equal number of daughters.

**(8) Sawai-Raja Sur Singh-ka-Dewal.**

*Built by Raja Gaj Singh in A. D 1622.*

Raja Sur Singh ascended the "gadi" in A D 1596 He inherited the martial spirit of his ancestors The Emperor Akbar bestowed on him the distinction of **सवाई राजा** (Royal Diction) He was created a General in the Imperial Army. The Emperor held him in high esteem He reduced Serohi to submission, and defeated the King of Guzrat, Dhundoca When Akbar died Raja Sur Singh attended the court of his successor, Jahangir, who bestowed on him a *Sanad* appreciative of his eminent services and the praise-worthy valor he had displayed at the escalade of Jalore Raja Sur Singh added greatly to the beauty of his capital and left several works of usefulness, which bear his name The building in which the Jaswant Hospital for Pardanashin

ladies is now accommodated as also Sur-sagar in which the Residency was formerly located, were built by him. He greatly lamented the necessity under which he found himself of accompanying the Moghul Emperor in all his expeditions, and shortly before his death caused a column to be erected on which were engraved words cursing any one of his race who should in the future ever cross the Nur-budda. Raja Sur Singh died in A. D. 1619.

(4) Raja Gaj Singh-ka-Dewal

*Erected by Maharaja Jaswant Singh in  
A D 1649*

Raja Gaj Singh succeeded his father Raja Sur Singh in 1619 A. D. He was in the Imperial camp at Burahampur, when he learnt that he had been called to the *gadi*. He too, stood high in favor at the Imperial court, received many tokens of favor from the Emperor, Jehangir, and was nominated his Viceroy

of the Deccan. Like his illustrious father, he also was a noted warrior and for his skill and daring, he obtained the title of "Barrier of the Host" (Dulthumban). He embroiled himself, however, with Prince Khurram, afterwards, Emperor Shah Jahan, for refusing to espouse his cause against his elder brother Prince Khusro. In consequence of this estrangement Raja Gaj Singh's confidential adviser was killed by order of Khurram. For this act of perfidy, Raja Gaj Singh threw up his post in the army and returned home. When shortly afterwards Prince Khusro died, and Khurram threatened to usurp his father's throne, Jahangir appealed to the Rajput Chiefs to support him against filial ingratitude and domestic treason. The appeal was nobly responded to by Raja Gaj Singh, and by the Rajas of Amber, Kotah and Bundi, and by their joint efforts the rebellion was put down

when prior to the decisive battle near Benares, the Emperor met his Rajput allies, he not only showed great pleasure at the zeal displayed by Raja Gaj Singh, but, what was most unusual, kissed his hands. Raja Gaj Singh died at Agra in A. D. 1637.

(5). **Maharajah Jaswant-Singh-ka-Dewal,**  
*Constructed by Maharaja Ajit Singh in*  
*A. D. 1720*

Maharaja Jaswant Singh succeeded to the "gadi" in A.D. 1637. He has left a name in the annals of Hindustan. More than once, the destinies of India lay in his hands. The fate of Dara and the fortunes of Aurangzeb were alike at his disposal. He was well versed in Sanskrit, Hindi, and Persian, a patron of arts, a great General and an active politician. He was the pride of Rajasthan. His reign embraced forty-three years of the history of Hindustan. He ascended the *gadi* in 1637,

and from that time to 1665, a period of 28 years, he was engaged mainly in the Deccan under Prince Aurangzeb. In this and other services he greatly distinguished himself. In 1658, the Moghul Emperor became seriously ill; his eldest son Dara Shiko assumed the office of Regent. One of the Regent's first acts was his nomination of Maharajah Jaswant Singh as Viceroy of Malwa. When, shortly afterwards, the ambitious designs of Aurangzeb began to develop themselves, the Maharajah was appointed *generalissimo* of the army destined to oppose him. In the battle that followed, at a place 15 miles south of Ujjain, Maharajah Jaswant Singh was defeated. He wished to crush the two brothers Aurangzeb and Morad at one blow, and delayed till their junction had been effected. This gave the wily Aurangzeb time to corrupt the Mohammedans of the Maharajah's forces

and their desertion from the field of battle brought about a defeat. Both armies remained, however, where they had fought, and Maharaja Jaswant Singh was allowed to retreat unmolested the next morning. Aurangzeb drove his brother Dara from the Regency, and assumed it himself. He sent a pardon to Maharajah Jaswant Singh, and summoned him to oppose his brother Shuja. The Maharajah wishing for revenge, obeyed, *but only to be avenged*. And when the rival brothers were about to join battle at Kujwa, he attacked Aurangzeb's army in pursuance of an agreement with Shuja. But Shuja delayed and the Maharaja, finding himself unsupported, loaded his camels with the plunder of the camp and sent off for Agra, where he waited to support Prince Dara, who had fled to the banks of the Indus after his defeat. But the Prince having failed to come to Agra in time,



the Maharajah withdrew to Jodhpur, in order to meet Prince Dara at Merta. But the moment for effective movement was, however, lost. Aurangzeb having crushed Shuja, was advancing in great force, but still this Prince had seen so much of Rajput valour and indomitable courage, that he was diffident of the issue of a contest with this veteran Rajput. Influenced by this consideration, he sent a message of forgiveness to Maharajah Jaswant Singh, and offered him the Viceroyalty of Guzrat. The terms were accepted, and the Maharajah agreed to serve under Prince Moazzim against the rising power of the Maharatta leader, Sivaji.

Dara, thus deserted, had to succumb to Aurangzeb. Hardly had the Maharajah reached the Deccan than he opened secret correspondence with Sivaji and planned the death of the Imperial General, Shaista Khan, and

proclamation of the young Prince as Emperor. When the information of the plot reached Aurangzeb, he concealed all knowledge of it, till he had removed all his rivals. Maharajah Jaswant Singh was replaced by Maharajah Jai Singh of Jaipur.

One more Maharajah Jaswant Singh was sent to the Deccan, where he again proved to be dangerous. He was then posted at Guzrat, where, suspecting foul play, he retired to his own dominions.

Aurangzed was apprehensive of the ability of the Maharajah, and unable to get rid of him, Aurangzeb resolved to send him to a distance. Opportunely a rebellion broke out in Kabul, and the Maharaja was sent to quell it. He set out, leaving his son Prithwi Singh in charge of the Raj. Not content with this, Aurangzeb wanted to dispose of the family,

He invited Prithwi Singh to his court, and as a mark of favour, bestowed on him a robe of honor. But it was poisoned, and the Prince expired in great agony. It was sad intelligence and the Maharaja broke down utterly. Two of his other sons died in Kabul, and this caused the overflowing of the cup of the sorrow to which he succumbed at Jamrud in Peshawar in A. D. 1678.

**(5) Maharaja Ajit Singh-ka-Dewal.**

*Built in A. D. 1791.*

Maharaja Ajit Singh was the posthumous son of Maharaja Jaswant Singh. When able to travel he started homeward. When the party reached Delhi, Aurangzeb demanded from escort the surrender of the person of the young Prince. It was impossible to oppose force of such an order, but the ingenuity of

Durga Das, a devoted adherent, prevailed. He obtained permission to send off the woman to their homes, retained one of the attendants to personate the Rani, substituted a child for the young Prince, and then sent off the mother and son. But shortly after Aurangzeb's suspicions were aroused, and he demanded that the Rani and her child be brought to the citadel. The Rajputs demurred, and the Emperor's suspicions seemed to have been allayed for some time. Then he again insisted, and the Rajputs though a handful in number, after a desperate resistance, were vanquished. In the meantime the Rani and her son had time to reach Jodhpur.

Aurangzeb was enraged at his disappointment to crush the surviving heir to the throne of Marwar. War followed, and it was carried up to his death in 1707 A. D. Before

this event, Ajit Singh attained his majority, and re-established the former prosperity of his State

Maharaja Ajit Singh was a prince of great talent and energy. Born amidst the snows of Kabul, exposed from his earliest youth to the frowns of fortune, he bent his energies to ameliorate the condition of his country. It was this prince who entered into the triple alliance with Rana Amra of Udaipur and the Raja of Jaipur to resist Mahomedan aggression. He gave deliverance to his country. He was strong enough to drive the Moghals out of Ajmer, which remained in possession of the Rathors for many years. He was murdered by his sons in A D 1724

The construction of this cenotaph was commenced by his son and successor Maharaja Abhay Singh, but it did not approach comple-

tion during his reign. Subsequently it was completed by Maharaja Bhim Singh in A. D. 1791.



To the east of this principal line of monuments are the humble cenotaphs of Maharajas Abhay Singh and Bakht Singh. The cenotaph of Maharaja Vijay Singh is close by, and is an humble building, it is closely surrounded by those of his sons and other relations, namely Sur Singh, Sher Singh, Sanvat Singh and Partap Singh none of whom ever reigned. To the west of the humble *Thara* of Maharaja Vijay Singh is the *deoli* of the short lived Prince Chhatra Singh, the son of Maharaja Man Singh. There are also more humble cenotaphs of Bhim Singh and Guman Singh. At the south-west corner of Chhatra Singh's *deoli* is a very interesting cairn. Its

inscription says that it was built in memory of some affluent Thakur who is styled "Raja Bakhtawar Singh Kuchhwah, of Jaipur." From the date of the inscription it may be inferred that this man must have been one of the Kuchhwaha nobles who accompanied the Jaipur Chief on his hostile mission against the Maharaja of Marwar. Many Kuchhwahas must have perished in that battle, which ended very unfavourably for Jaipur.

There are also "*Tharas*" erected as memorials to Maharajas Man Singh and Takht Singh.

Maharaja Takht Singh was adopted, from the Idar family—an offshoot of Jodhpur and descended from Maharaja Ajit Singh. Owing to constant disputes between the Darbar and the Thakurs, the affairs of Marwar remained in an unsatisfactory state during his

reign, but he was loyal and did good service during the mutiny. He saved the life of many Europeans by giving them a safe refuge at Jodhpur. He died in 1873 A. D.

This *Thara* was constructed by his son and successor Maharaja Jaswant Singh in 1875 A. D.

A gallery of colossi or "Hall of Heroes" at Mandor is also worth visiting, it contains sixteen figures, hewn out of a single natural rock. Some of the figures are represented on horseback, and others are unmounted. All these are very fine examples of Hindu sculpture. They were executed during the reign of Maharaja Abhay Singh (A. D. 1724-49), in whose time also the stone gateway to the main palace in the town was erected, The Hall is known as "*Tetis-crorc-Dewata ka-Sthan*". A brief account of the figures is given below:—



- (1) *Chamundaji*—Goddess of the ruling family.
- (2) *Kankali*.—Goddess treading on the black demon *Bhansasur*.
- (3) *Gusaniji*—A high priest.
- (4) *Malli Nathji*.—A son of Rathor Rao Salkhaji and the founder of Mallani.
- (5) *Pabuji*—A Rathor hero, his memory is cherished for his preserving cows. He was killed fighting for their sake with Khichi Jind Rao.
- (6) *Ram Dewaji* A Rajput hero of the family of Anangpala, the Tunwar King of Delhi. He was a truthful man and a distinguished hero. He is called "Ramsah

Peer," and is worshipped by low class people. His temple is in Runija, a village near Pohkaran where a fair is held.

- (7) *Harbaji*.—A Sankhla hero and saint of village Bangti in the Phalaudi district where his cart is still worshipped. He granted boons to Rao Jodhaji.
- (8) *Jambaji*.—A Pramari hero, he belonged to Harsur in Bikaner. He granted a wooden sword to Rao Doodhaji, through whose effects he conquered Merta.
- (9) *Mchaji*.—A Gehlot Rajput of Manglia clan, and Jagirdar of Isen; a warrior of local repute of whom the *Charans* still chant.
- (10) *Gogaji*.—A very charitable man. When Frozshah invaded his

town in A. D. 1296, he fought gallantly and was killed in the field.

- (11) *Brahmaji*.—The Creator.
- (12) *Surajji*.—The Sun.
- (13) *Ram Chandra*.—An incarnation of the Deity
- (14) *Krishna*. Do. Deity.
- (15) *Mahadeva*.—or Siva.
- (16) *Jallandhar Nathji*.—Ascetic of great renown.

There are some temples at present in 2, three of which are of the Jainas, and they 3 apparently not very old.

There are only two small mosques at andor, one of these is in the town, it is in ins and disuse and is called *Feroz Shah-ki-Masjid*, it has a Persian inscription. The

other is named "*Masjid Ghulami Khan* which stands a little to the east of the Panch-Kund remains, among a heterogeneous group of Mahomedan buildings. The *Dargah* of *Tannah Peer* is conspicuous in this assembly, it is highly venerated and its sandal wood carvings are very handsome. It was erected during the reign of Maharaja Man Singh (A. D. 1803-1843). The other remarkable tombs here are those of Pathan Ghulam Kalandar Khan and of Gamna Ghazi. This tomb is entered through a fine stone Mughal gateway. There is also a *Sati* tablet here bearing an inscription dated in the Vikram year 1226 (A. D. 1169).

There are some old wells and step-wells at Mandor, and the principal of the latter are:

- (1) *Bheronji-ki-Vavdi* near the *Dewals* or cenotaphs.

- (2) Another *Bheronji-ki-Vardi* near the "Hall of Heroes" within the palace enclosure.
- (3) *Ram-Nami-ki-Vardi* situated to the south of the city ruins.

There is a reservoir near the Ek-Than-ba-Mahal (Shaped like a pillar) which receive its supply from the top of the hill close by. This Mahal was built by Maharaja Abhay Singh (A. D. 1724—1749 )

Nealy midway to Mandor there is *Balsamand*, which is about three miles from the city; Parihar Balak Rao, had constructed a bundh here in 1159 A. D. Maharaja Sur Singh enlarged the bundh and built a handsome palace on it which *having* been still further enlarged by Maharaja Sir Pratap during the reign of Maharaja Sir Jaswant Singh Bahadur, is now a very fine and pleas-

ant palace thereabout, grandly overlooking as it does, a fine artificial lake of the capacity of 5,60,00,000 cubit feet of water. The tank is nearly 40 feet deep and supplies water to the city and several Bungalows around the city through a canal. There is a *Sati* tablet here bearing the date of V. S. 1892.

There is also a nice garden at the foot of the bund.

To the south of Balsamand lake, stands a CHHATRI (Canopy), perpetuating the memory of a warrior named AHADA HINGOLA, a Commander of the Mewar forces, who had occupied Mandor, the seat of the Rathor Government, wresting it in V. S. 1500 (1443 A. D.) from Rao Jodha who at last expelled the Sisodias away in 1453 A. D. slaying AHADA and his followings after a desperate struggle. This edifice is said to have been built in 1454 A. D.